



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.

Pipe Creek Circuit, Sept. 20, 1832.

Dear Brother,—Our camp meeting for this circuit commenced on the 24th of August, and closed on the 30th. I would have given you an account of this meeting before the present date, but my engagements have been such, that I could not find time to write—and even now, I have but a few moments to devote to this subject. Our brethren on the circuit turned out tolerably well with their tents—I did not number them myself, but one of the brethren who did, told me there were 82 tents, the most of them large and commodious.

There appeared but little excitement until Monday, though there was great attention paid to the preaching of the word, and much seriousness manifested by the congregation,—but on Monday the work considerably advanced, and continued to increase until the close of the meeting. How many were the subjects of converting grace I cannot say, but it was supposed from 60 to 70 experienced a change of heart, and were brought to rejoice in the pardoning love of God. I was truly delighted to see some of our *old-side* brethren engage with us in the labours of the stand, and also to assist in the administration of the Lord's Supper. Ministers, venerable from age and experience, and respected for their virtues and their talents, not only bowed with their reform brethren to commemorate the sufferings and death of their glorious Redeemer, but *magnanimously* and *fearlessly* assisted, while those symbols of the broken body, and shed blood of Jesus Christ were administered to about 300 communicants. This was, as it ought to have been, and I hope that other ministers will learn a lesson from those venerable brethren, a lesson too, taught in the Gospel of Christ, "not to love in word *only*, but in *deed* and in *truth*." The congregations at this meeting were large and attentive, and the best order prevailed throughout the whole meeting. It was supposed there were in attendance on the Sabbath from 5 to 6000 persons, but no disorder of any kind that we know of, took place. Since our camp-meeting, I have received into the church a goodly number and those too who bid fair to be useful, a number of valuable young men have joined us, that I hope will be an ornament to the church of Christ. A good work is going on in this circuit—our congregations large and attentive—seriousness sits on the countenances of our hearers, and in different parts of the circuit souls have been converted to God since our camp-meeting. May the good Lord carry on his own work in the hearts of his people until there shall be none found to advocate the cause of sin.

Yours sincerely,

ISAAC WEBSTER.

For the Methodist Protestant.

VIRGINIA.

Brunswick county, Sept. 13, 1832.

Dear Brother,—The box of books ordered by me, I expect to receive in a few days, for which I hope to meet with quick sale. Our religious prospects continue encouraging. We have more or less of the divine influence manifest at all our meetings—and the cause of religion and Protestant Methodism is on the advance in the bounds of this circuit. During my absence from the circuit, our unstationed brethren were active in attending my most prominent appointments. Many souls were happily converted to God. One new class was organized by brother Jones in the upper part of Southampton, where a pleasing work of grace has been going on about two months, consisting of eleven members, (one of whom has since died,) which bids fair to grow in size. On my last round, nine more joined us on probation, and we are looking forward for a great in-gathering at our camp meeting. Yours, B. G. BURGESS.

For the Methodist Protestant.

DELAWARE.

Seaford, Sept. 17, 1832.

Bear Brother,—I sit down to give you a short sketch of our progress as Protestant Methodists on this (Sussex circuit) from our commencement to the present time.

February 2d, 1830, I withdrew from the M. E. Church, and united with the Associated churches under the conventional articles. A few had united in the same way in the eastern section of the county. In Seaford we had *two* names on the class book, you may be sure our prospects looked gloomy; especially, when we had such fearful powers, and numbers to contend with. We have read of opposition, and persecution, in other places, but we think the slander that has been cast at us, could not have been exceeded in any part of these United States. Our ministers and members has been stigmatized, and called almost every thing but Christians. Every stratagem, a high-toned ministry and membership could invent, has been used in these parts, to prevent us from rising as a church. Yet we could say with an apostle, that though we "are troubled on every side, yet we are not destroyed; we are perplexed, but not in despair; persecuted, but not forsaken. cast down, but not destroyed." Always believing that our cause was a righteous one, and that God would protect us.

In February, 1830, we were forbidden to preach in the meeting house in this place, although it was built for all denominations to preach in: but the "divinely authorized" held us to be such heretics, that they forbid our worshipping in the house; which caused the house to be sold, and they, the Methodist Episcopal members, bought it in, thinking, no doubt, that they had completely put these Reformers down forever. But their conduct raised the indigna-

tion of the philanthropic and benevolent citizens of Seaford and vicinity; who, by subscription, immediately raised money, bought and fitted up a meeting house twenty-four by thirty-eight; this we have tolerably well finished with a good bell on it. We held our first quarterly meeting at Lewistown, on the sixth of February, 1830. We had four members of Conference, and about forty members on the circuit. We made a slow, but steady move. At times, the Lord did shine upon us, at other times, we appeared to be under clouds and darkness. In the fall of last year, brother Samuel L. Rawley withdrew from the Methodist E. Church, and joined ours. This was a considerable acquisition to our circuit, though he had but few to join with him. At the commencement of the present conference year, our prospects were not very flattering; notwithstanding, our brethren in the ministry labored with zeal and approbation, there was very little appearance of fruit, until our first camp-meeting, which was held near Laurel; it commenced on the 11th of August; not a single member belonging to our church within many miles of the place. The prospects wore a gloomy aspect; and what added more to the gloom, the "divinely authorized" preachers of the Methodist E. Church, with some of their devoted members held a two-days' meeting in the woods, within a few miles of ours, to prevent their members from attending our camp-meeting. However, this stratagem turned against them. Many of their members, who were strong for their cause, would not attend their meeting, when they saw their malicious design. To the praise of their charitable principles be it spoken; a goodly number of the members of the Methodist E. Church attended our camp-meeting, and with us worshipped our common Lord. The result of this camp-meeting has been reported by brother T. W. Pearson, see M. P. vol. 2, No. 35. Suffice it to say, that after attending perhaps more than a hundred camp-meetings, taking it all in all, this was one of the best I have ever witnessed in my life. It was a sight worthy of angels to look upon, to see persons of the first standing in society, as well the middle ranks and poor, bending the suppliant knee, with broken hearts and streaming eyes, besieging a throne of grace, beseeching the Lord to have mercy upon them, and pardon their sins; at the same time to see the Methodists of both churches mingling together in love, labouring with the mourners, and rejoicing with each other; party spirit appeared to sink, and that fell monster bigotry, received a mortal wound.

A second camp-meeting was held in the neighborhood of Brother Rawley's. This also has been reported by Brother Pearson. The Lord is powerfully pouring out his spirit on the people in that part of our circuit—many are uniting with us in church fellowship.

A third camp-meeting was held at Chapel Branch, near Seaford, ending on Tuesday, 11th inst. We had 15 tents, 5 covered carts, and a

congregation, from three hundred to a thousand, at the different times of preaching. Preaching commenced on Saturday morning. The preachers preached with life and power; yet to all human appearance, it appeared like labor in vain, until after preaching Sunday evening, our prospects began to brighten. After preaching in the afternoon on Monday, the work broke out in the most powerful and unexpected manner I have ever witnessed. Persons, the most unexpected, became the subjects of converting grace; persons of the first standing, as well as the precious poor. It might be said the rich and poor met together, and the Lord was the helper of them all. On Tuesday morning, as soon as the people were up, the power of the divine spirit was manifest among them; they were seen sitting, standing, or walking separately, and weeping as if they would break their hearts. Such a display of the mighty power of God, in the conversion of sinners, was scarcely ever witnessed in this country. The middle wall of partition was broken down between "old-side and new-side" Methodists, they labored and prayed, and rejoiced together like brethren, a few bigoted ones excepted, who said they had no doubt many poor souls would lose their religion, that went to our camp-meeting. We pray the Lord to change their bigoted hearts to that peaceable and loving spirit of a kind and loving Saviour. We do not pretend to say how many professed to be converted at that meeting, but eighteen joined our church on that day, and six on last Sabbath. We expect several more next Sabbath. At the commencement of this conference year, we had eight names on our class book,—we now number thirty-six, twenty-four the fruit of a late camp-meeting.

There have been received on probation, with a few members from the Methodist E. Church, one hundred and twelve on this circuit in seven weeks; and we have no doubt but that we shall receive as many more before the end of the conference year. Two meeting houses have been constructed on this circuit this year, materials nearly ready to build the third, and a subscription out to build a fourth. Thus you see we are not "going down," as some would have us do. The principles of the Methodist P. Church are taking deep root, and spreading like fire on this peninsula. We feel determined in holy living, to out-live the members of the Methodist E. Church; to out-preach them in a becoming and holy zeal, the Lord being our helper. We can assure you the mighty spell is broken here; our old-side brethren are becoming very soft and pliable. We hope that God will bless them abundantly with the true spirit of the gospel of peace.

I must close after stating that, there will be held a fourth camp-meeting for Sussex circuit, near Laurel, on the same ground the first was held; to commence on Friday, 12th October next, to which we invite our ministerial brethren of all denominations to come to the help of the Lord against the mighty. Yours in the bonds of a peaceful gospel,

WILLIAM MORGAN.

Do you ask what is the proper season for prayer? I answer in the words of the Apostle, "Pray without ceasing." I mean *not* that you should be always on your knees, or always lifting up your voice to Heaven; but that you should constantly cherish a praying spirit, so as to have a prayer in your heart in every circumstance that affects you.

ECCELESIASTICAL.

PASTORAL ADDRESS EXAMINED.

[Concluded.]

A few friends of religious liberty in the Methodist Episcopal Church, "a few years ago," volunteered their efforts to convince a portion of the preachers and members of that church, of the aristocratic features of its government. In this they succeeded to an extent which filled the travelling preachers, and other life-officers, of that church, with terror, and induced them, not only to perceive "the storms," but to impel them to use every means to allay them. Finding they could not repel the approaching "storms," they then determined on the excommunication of those whose arguments they could not answer. After this was done, the few who were expelled* made known to some of the church the high-handed measures resorted to, and in 1827, a small convention assembled in the city of Baltimore, representing perhaps not more than 2000 members of the Methodist Episcopal Church. In 1828, another convention assembled in Baltimore, representing perhaps 3000 members of the Methodist Episcopal Church. We do not pretend to say this number, at this time, included a twentieth part of those who considered themselves friendly to a representative government—but, perhaps, this number included those who evinced sufficient moral courage to dare to elect representatives. In November 1830, another convention assembled, representing perhaps not more than 5000 members of the Associated Methodist Churches; and now, in less than 22 months, the Methodist Protestant Church, composed of the Associated Methodist Churches, numbers more than 15,000 members, including perhaps 500 ministers; exhibiting an increase of 10,000 members in 22 months last past!! In despite of all this unprecedented and amazing prosperity, the General Conference have published to the world that "seldom has an enterprise resulted in a more complete failure!!" If this be a "complete failure," we ask, what is success? If this be going down, we ask, what is to be understood by rising? If our failure progress in the ratio of the past 22 months, in less than ten years from this period, we shall greatly exceed the present number of members in the Methodist Episcopal Church! Are those entitled to be believed who so repeatedly publish such misrepresentations, in the midst of evidence—loud as thunder—vivid as lightning—and strong as death? Their dependents may believe them, but the public and ourselves will not.

Methodist Protestants! God bless you! be up and doing! The period of great and growing prosperity is at hand. Be willing to labor, contribute, and suffer in your holy cause. Victory and glory will crown your efforts: be of one mind, and let that be the mind which was in your divine Redeemer. Methodist Episcopal brethren, who have not sold your consciences to your preachers, come up to the enjoyment of the liberties of your Methodist Protestant brethren; no longer lend your names or your influence to build up and perpetuate priestly domination, but will to be free indeed—come with us, we will do you good; for the Lord our God has determined good concerning us.

The General Conference say, "or, failing of that purpose, to overturn the church itself." We deny the charge of ever attempting to overthrow the Methodist Episcopal Church; and put the

* The expulsions took place in Tennessee, North Carolina, Cincinnati and Baltimore.

General Conference on the proof. More, we declare their statement a gross libel; unless, indeed, the General Conference mean, that reformers endeavored to bring into just reproach the despotic features before enumerated: these, they would gladly have "overturned;" these, they would rejoice in being instrumental in overturning. To overturn these is an object worthy the best efforts of every liberal minded citizen, and of every truly enlightened pious Christian. We again ask, when did reformers ever attempt to overthrow the doctrines, ordinances, or means of grace, which ought to be considered the foundation of the church? The answer is at hand, *never—never*. So much, then, for this official slander.

It would appear as though they believed that for their members to participate, either directly or indirectly, in the councils of the church, would be to "overthrow the church itself!!" We proceed: the Conference say, "Except in a very few places, the *absence of* those who have been detached from us by their efforts, is mentioned only because of the *tranquillity* which has succeeded to the turmoil they occasioned while among us. In scarcely any place, it is believed, has our number been sensibly diminished, or even a nett increase, proportionable to that of other parts of the work, prevented by the going out from among us of those who were dissatisfied with our institutions."

Now, so far are the foregoing sentences from being true, that they abound in misrepresentations. Every place that we have knowledge of, where secessions have taken place, bears evidence that the seceders were considered in those places amongst the most useful men in the church; that this is the fact, we refer to the heavy complaints almost every where heard from the lips of Episcopal Methodists, that they have lost many of their best preachers and best members. Indeed, so far have they carried their complaints, that they have compared reformers to "Lucifer, the son of the morning," who drew after him many of the brightest sons of glory! &c.

"In scarcely any place, it is believed," &c. We know many, many places where nearly whole societies have seceded, and the chasm has not been filled to the present, and as to increase in those places, the reverse is the fact; what must be thought of men who adopted and published these statements? Not content with these, they proceed to the following; "Their seats in *our church* have been filled by occupants of a different and a better spirit." Did the General Conference believe this when they adopted it. We verily believe they did not, nor can they believe it. Produce the proofs;—who have filled the places, we ask, (and their names we might give, but for reasons of delicacy,) of the host of able ministers, which the Methodist Episcopal Church has lost by the secessions, to say nothing of hundreds of distinguished and highly useful laymen. You have been rude enough to make the comparison; now we call upon you to sustain it.

We challenge the production before the public, of the additions to your church of men equal in talents, learning, piety, and just popularity, to many who have seceded. We ask, who have filled their places?—Record their names—rehearse their deeds! Is not the statement on this point both absurd and preposterous, to suppose that in a few months the Methodist Episcopal Church should be able to transform mere novices in the ministry and membership, into the wisdom, experience and usefulness of those who labored in that church for 20, 30 and some 40

years; and the results of which, with their varied learning and other attainments had been furnished for the prosperity of that church? Blush! ye sapient members of the General Conference, if your cheeks are susceptible of blushing—hide your heads in self-abasement, nor hereafter dare to look in the face of those men of God whom you have attempted to injure. Surely, if the majority are lost to a just sense of all shame, there must be a few at least, who are not prepared to go out of the world with such a tissue of misrepresentations attached to their character; come out then, we say to such, in all the true magnanimity of Christian ministers, and report, what perhaps was the fact, that you adopted this outrageous address without understanding its import;—honest politicians do this—will Christian ministers do less?

The Conference proceeds. "We consider it now as placed beyond question, that our system of government is too firmly supported by the hand of heaven to be shaken by designing men." Now, we believe that many of the General Conference believed the very reverse of this, or they never would have spread such a paper as the Pastoral Address before the world; they, so far from firmly believing that it "is firmly supported by the hand of heaven;" have been compelled to resort to falsehood and misrepresentation.—Would this be the fact if they really considered that the hand of heaven would perpetuate and smile on such a system of priestly rule?

Reformers are here called "designing men;" terms which mean more than meets the eye—terms calculated to leave the impression, that the persons to whom they are applied, are of the very worst character possible—terms which perhaps no member of the General Conference would dare to apply personally to the reformers of his acquaintance. Yet these terms there was no hesitancy to indulge in while surrounded by two or three hundred fellow priests.

The Conference proceeds. "Taught by our experience in these matters that our cause is good and that it is divinely supported, let us not be wanting on our part, but with diligence labor to secure to ourselves individually the utmost possible benefit from these heaven-cherished institutions by a faithful attention to all they may require of us, and to extend those benefits to all with whom we have connexion, by convincing them that their tendency is to improve the character and condition of such as are subject to their influence."

Most merciful God! can it be possible, that the above is the language of men who profess to be called by Thee to preach thy gospel! Can it be possible that having been taught "by experience" to withhold the rights of thousands of the sons of God; taught too by experience that it is right so to do, and to lord it over God's heritage; exclusively to make, judge and execute all laws for the many thousands of the members of a branch of the Christian church, taught that the cause of oppression is right:—Is it possible that they have determined with diligence and labor, to secure to themselves the utmost possible individual benefit from those unwarrantable and unrighteous "institutions" which we have noticed above? We ask, is it possible, that these ministers of the gospel use such language, and that they have pledged themselves to "a faithful attention to all that these may require of them, by continuing to hold their people in perpetual bondage, and more, to require faithfully of the members their money and personal servility? Is it possible, that they intend to extend

ad infinitum those benefits of intolerance to all with whom they may ever have connexion; and finally, is it really true, that they expect to convince their people that the tendency of such oppression and vassalage is to improve the character and condition of their oppressed members?

Brethren of the Methodist Episcopal Church, under the divine guidance, we have been called to be your "hewers of wood and your drawers of water;"—in other words we appear to have been called to open personally the path-way to Methodist freedom; we found it strewn with many difficulties growing out of the denseness and sharpness of the thorns of Methodist Episcopal preachers' vituperations and those of their dependent thousands, but having prepared and successfully used the broad-axe of truth, we now have the pleasure of informing you that a highway is opened up for you to the land of freedom.—We did not strongly press you at the commencement of our labor, lest you should become weary ere you reached the vestibule of freedom. A sanctuary is provided for you by the voluntary labors of your brethren—the reproach of reformer is now lost in the dignified name of Methodist Protestant; hundreds and thousands are hastening to avail themselves of the rights and privileges so dearly purchased. Will you, will any of you, making pretensions to intelligence, judge yourselves to be unworthy of the high privileges to which you are called?

August 17, 1832.

For the Methodist Protestant.

METHODIST PROTESTANT GOVERNMENT.

If individual churches are governed according to their constitution and discipline, are they not entitled to the protection of the civil law? The civil law protects every denomination which is governed by those doctrines and disciplinary rules it has lawfully established. By its act of prescribing its own form of government, has not our church established a lawful form, and can any other form be lawfully introduced into this church? No, not in the present condition of the church. For, in establishing for itself this form, our church has interdicted to itself all other principles and modes of government. Therefore, adherence to our declared principles and rules, is the one indispensable condition required by the civil law, without which fidelity to ourselves, we shall vainly expect protection from the laws of the land. Do we not know that our constitution and discipline is part and parcel of the civil law? In point of fact this is true. Let an official body, say a quarterly meeting conference, a leader's meeting, a board of trustees, do such things as are prescribed by the constitution, or by the constitutional provisions of the discipline, and each of these bodies has over its doings the broad shield of the laws of the country. On the contrary, should a portion of a church attempt to act in the name of a church, and independently of the properly constituted authorities of a church, the civil law would at once and forever condemn, if not furnish, such unauthorized and seditious proceedings, were an appeal made to it. We would assure official bodies of our church, that while they act in conformity to our constitution and discipline, their lawful acts place them in the strong fortresses of the civil law. The very same words are uttered in the ears of our ministry, both stationed and unstationed. The civil laws are guardians of church orders and church authority.

Happy lot of recent communities of christians whose struggles for existence are encouraged by

the just and wise institutions of the country, and by the examples of literary, scientific, and benevolent associations, and free churches. We pray that these invaluable examples may be honored and copied by each of our conferences and churches, and that our representative system may so train us in our youth in the way that we should go, that when we are old, we may not depart from it.

How many Reformers of other days, have been made to confess that it is not enough to give publicity to true principles to ensure their acceptance, and prevalence, and perpetuity. How often has ignorance been permitted to build up structures of wood, hay, and stubble, on foundations laid in wisdom! With what disgust have the friends of liberty viewed the unsightly materials! They did not expect to find first principles so soon subverted, and to see nothing but stones of confusion, where the sound of the chisel had so lately been heard.

Let all our brethren strictly keep within the constitutional limits of our representative system, and few or many, we shall be strong and safe. Nothing then shall harm us.

LAICUS.

For the Methodist Protestant.

MEN CONSIDERED INDIVIDUALLY AND SOCIALLY.

"We see that men are so formed, that each one must have a care for his own safety and subsistence; that each one has wants, and is forced to find out means to satisfy them. This is a common rule to all the human race, however different may be the nature of their wants, and means of satisfying them. But as men are necessarily to live in a social state, other laws arise. Certainly the Creator has given to men the power of knowing the laws intended for their government. He has left them free to act according to what is right, and to have the benefit of obedience; or to act against what is right, and to suffer the consequences.

"Our first duty then, is, to use the gift of reason in learning the laws which are prescribed to us.

"The first fact that presents itself to our notice, is, that men cannot live, each one by himself, but must live together, or in society; that the wants of each individual must be such as may be gratified consistently with the like right in others;—since, by the law of nature, all men are equal in this respect.

"The fundamental principle of society is this; that the wants and rights of each member shall be regulated by the rights and wants of every other. Writers have entertained different opinions as to the way in which men formed society in the beginning.

"It is not easy to see how men could agree beforehand, that there should be society; but it is very clear, supposing society to exist, that it might gradually improve, from the very nature of man; and that customs, rules and laws would come."

As to the first human society, we have information in the first book of Moses. Men were not at first in a savage state of society, and civilized afterwards; but, the savage state wherever it has existed, has succeeded civilization. May it not be probable that the first departure from the primitive state of society was made by those who refused to regulate their condition by the wants and rights of others? It is certainly no wonder if the children of such should become savages.

In the Christian church, all the oppressions, indignities, persecutions, proscriptions, and various deaths, suffered for Christ's sake, have

been caused by disregarding the rights and wants of his followers; judging, deciding, and exercising dominion over them; and that too, in opposition to the most positive and plain forbidding of the Creator and Ruler of the universe. "As ye would that men should do unto you, even so do ye unto them." Yea, say some, this means, were our circumstances changed, we should do so and so. Let reason guide us in regulating our wants and rights, by the wants and rights of others, each in our *present circumstances*. Some men hold the rights of others. Let these give, and the wronged, receive, their own. Or, rather, let the wronged peaceably take charge of their own. Otherwise the wronged are accessaries to fraud; for, no one may carelessly surrender his christian rights. Q.



BALTIMORE:

FRIDAY, OCTOBER 5, 1832.

We are pleased to receive orders from so many parts of the United States for the pamphlet of Reviews, &c. of the Pastoral Address of the General Conference of the Methodist Episcopal Church. It appears that our friends generally are alive to the importance of distributing the information it contains. This augurs well, and is evidence that they love the cause more than they do a few dollars.

Having received the latest numbers of some of the principal religious foreign journals, we shall continue to select such articles from them as we believe will edify and amuse our readers. The Pulpit, a London monthly periodical of high celebrity, contains recent sermons from the most distinguished living English, Scotch and Irish preachers. In this number we furnish a sketch from that eminent and eccentric preacher, Edward Irving, A. M. We insert it as exhibiting a pungency of style and manner worthy the imitation of preachers generally. Of his peculiar views and notions on some points, we at present say nothing more, than we consider them rather visionary. But of his manner of enforcing those cardinal doctrines of the gospel "*Repentance towards God and Faith in our Lord Jesus Christ*," we would say that it is of a most penetrating and overwhelming character—and for the sake of the latter, principally, we publish the sketch. If the reading produces deep interest, what must have been the effect, when heard from the lips of Irving himself? We are ready to ask, who could stand before such ardent soul-moving beseechings, and entreaties?

The sins of the people are placed in terrific array and are most fearlessly portrayed before them, whilst the means of pardon and security are set forth in the most engaging and interesting

manner. We should like to see, hear, and feel that this manner of preaching were obtaining more generally throughout the churches. This is no time for pleasing the ear,—the conscience should be roused by all the motives which the ministers of Christ can fully and fairly draw from the treasures of "wrath to come," and from the richness and fulness of Divine mercy. Hell is moving—Heaven is drawing—shall any in the churches, who feel the value of souls, be supine under such circumstances? The present and eternal salvation of souls should be the chief business of every Christian,—whether preacher or member, male or female. We are indeed anxious for the prosperity of our cause, as Methodist Protestants. But we cannot refrain from stating in this place that we feel concerned for the salvation of our fellow men—and whilst we labour for the one, the other is present to our hearts and affections. We pray the great Head of the church to pour upon us as a people the spirit of agonizing prayer and faith, and on our ministry, a plenitude of the Holy Ghost. Then shall we see sinners yielding—and the gates of Zion crowded with brands plucked from the eternal burning. Then shall our principles triumph gloriously—and our churches be filled with living members. We feel thankful to God for so many of our preachers and people who give evidence that they have indeed received the Holy Ghost. Were we all baptized therewith, what could stand before us?

CHOLERA.—A CALL FOR NATIONAL REPENTANCE.

OPEN AIR SERVICE,

At the back of Coldbath-fields prison, Clerkenwell, on Wednesday evening, July 18, 1832.

By the Rev. E. IRVING, A. M.

[The meeting consisted of about 2000 persons.]

Before the commencement of the service, Mr. Irving read two letters, which he had received in the afternoon. One was from the friends of a man who had been seized with the cholera, requesting Mr. Irving to visit him. He went to him, and found him in agony. There was with me (said Mr. Irving,) one of the members of my church who speaks by the Holy Ghost, and she told him it was a chastening sent from the Lord in order that he might glorify the name of Christ in believing; calling on him to believe in Christ, who had abolished death, and brought life and immortality to light through the gospel; that the life of God entering in might put forth death and disease. We prayed with him, and he said he felt the presence of the Lord with him while I prayed. I asked him whether he had eaten any thing. He said he had eaten nothing all day; he had taken no medicine, had sought no physician; he had cast himself wholly on Jesus, having taken the means which Jesus appoints, namely, sending for the elders of the church. He put his hand to his brow, and said that the dead coldness which he had felt was turned into a comfortable warmth, and that the pain had left him. I said to his wife. Let him have some meat. The disorder came on him at five o'clock this morning, though he wrestled with it, and came out to the prayers; but when he went to work he was unable to stand, and was

in such agony that on his return home he could only take off his coat and vest. When he had recovered, he put them on again, and went into the other room, where we joined together to give thanks to the Lord Jesus Christ, whose name alone can heal this disease. I was visited with it myself (so that I can speak of it,) when it was formerly in London; and in the course of two hours it reduced me to perfect weakness; my appearance was changed twenty years older, and my countenance became of a black hue.— But I went forth in my duty to preach in the name of the Lord (it is about four months ago;) and though the agony was intense while I was praying, I went on, and was enabled to preach. Would the Lord forsake his minister? Would a captain suffer his soldier to fall for want of support? Will God suffer his good servants to fall while they are fighting his battle. No; he will help them, and enable them to stand. So I proved it; I was enabled to preach after having that disease, and not only so, but having to preach that night at one of the school-houses where the poor meet to whom I preach at nights, I went, resolved that I would serve my Master, and not be baffled by Satan; and the Lord gave me to preach, both in the church and in the school-house, in a manner in which I had hardly ever preached before, with so much unction and spirit.

I tell you of a verity, there is no protection from this disease save in the name of our God. As I came home from visiting this poor child of God to-day, I went into the house of a friend on the way with whom I had an engagement which I had been prevented from fulfilling; and I found he had just returned from Ratcliffe Highway, one of the districts smitten with the cholera, and he told me the state of the people there was terrible. Now I tell you, brethren, that at last God has got a bit and a bridle in the mouth of the people. Depend upon it he will bring down the boldest man amongst us that hath made game of it: it will make game of us. See you, the Lord has put on his bridle. Where is now the man that can support the pain of it?

I tell you these things not to alarm any one, but to drive you upon your strong hold. I tell you of a verity, it is the Lord's hand to bridle a strong-headed people. It is confined now to no rank. They boasted and pleased themselves that it was only one class who were seized, the very wicked people; but now it is confined to no class: it ranges alike through all, because all are wicked, and have corrupted their ways before God.

Now then I will read to you your defence,—I will read you your medicine against this disease—the 91st Psalm.

"He that dwelleth in the secret place of the Most High,"—that is, hath faith in God; for faith leadeth a man into God—into the inward parts of God. Know you that that is the truth—he that believeth in Jesus abideth in God, and God abideth in him. Men and brethren, as the babe is in its mother unborn, so is a man of faith in God. God shades him; he is in God, and God is around him. "*Shall abide under the shadow*," that is, the protection. The shade keeps you from the sun that smites by day, and from the moon which smites by night. "*Shall abide under the shadow of the Almighty*." Would you be afraid of any enemy, brethren, if you were standing by the side of a man you considered to be almighty—if you were abiding under the shadow of his wing? Surely never! Now, here is your abiding place; understand you. The door unto God is open, not to him, but into him; not

unto him, but *into* him. Jesus opened that door into God; and if you will enter in, believing in Jesus, now do it; for "the blood of Jesus cleanseth from all sin." None but a clean man can enter into God. Surely you must be clean before you enter God; for the unclean cannot enter there. You have sin, much sin, upon you; but then here is what will cleanse you, namely, the blood of Jesus. The blood of Jesus will cleanse the wickedest sinner. I preach it to you. He came to shed his blood for miserable sinners. I beseech you, then, to cleanse yourself by faith therein; and to go straightway into God, and abide there.

"I will say of the Lord, He is my refuge,"—to flee unto from the pestilence. Do you hear? He is thine, O sinner! Saith he, "Come unto me." Don't think, "I have been a long time wicked; it is not for me to trust in God." That is a great mistake: it is for thee. The door to God is open. Don't say, "I have been a great sinner, and must repent for a long time before I can trust in God." No such thing; that is not the way of God. Thou art his child, and he longeth over thee. Return now—go to him now—wash in the blood of Jesus. The blood of Jesus is as plentiful as the water of the earth. It would be very hard if a man could not find water to wash himself of a morning. Now that might be; but you can *always* have this blood, and there is nothing else needful. Take his name on you, and go with boldness into the presence of God. Make him your refuge from the pestilence; make him your fortress to defend you against all the innovations of your enemies, and you shall find him to be a sure fortress against them all.

"He is my refuge and my fortress: my God, in him will I trust." Now trust in him; trust not in the flesh, but trust in Jesus, the chief Physician, both of the body and of the soul.

"Surely he shall deliver thee from the snare of the fowler"—the devil sending into such assemblies as this, persons full of damnable doctrines,* denying Jesus that bought them, and the God that made them. They come to endeavour to prevent you from believing on the name that can alone save you: that is "the snare of the fowler"—to fill people's minds with damnable notions, overturning the love of God, the holy care of God, saying, that there is no providence of God over man—that God makes men just like so many tools, to cast them away again—and that there is no salvation in Jesus. That is the snare of the fowler—to make every man trust to himself, instead of trusting in Jesus, and rising into the holiness and blessedness of God. That is the snare of the fowler—any thing that would seduce you away from Christ, and take you away from God, by insinuating false doctrine, false teaching. That is the way that Satan captivates men's minds. He puts into them high notions, proud notions; and they say, "I am a man of understanding—I know better." The man that was born yesterday, and is but of a day, says he knows better than God. Though their minds are filled with false pride and high conceit of themselves, they are ready to argue, and contend, and fight instead of believing, and trusting their salvation to their God; and they go up and down, laying snares for your souls. Now if you will abide in God he will keep you from the snare of the fowler.

And he will keep you "from the noisome pestilence"—the grievous pestilence—the pestilence

*There was a little disturbance about this time, caused by people talking.

which is now abroad amongst the people—the most fearful form of disease that ever visited man; so that the physicians say they never saw pain until they saw it in the form of this disease, which smites a man with his death-blow at once. If he has not faith in God he cannot make head against it for a few hours; the strongest men sink under it. This friend, whom the Lord raised up this afternoon, in answer to my prayers and his own faith, had struggled with it in the strength of God, wrestled with it from five in the morning; but it was upon him in such violence of agony, that for one hour (he said) he was not sure whether he was in being or not. But, when a brother prayed with him, the presence of the Lord came upon him, and beat back the disease. When his wife read to him the chapter in Isaiah concerning Hezekiah's recovery, it brought so much of the presence of God to him that the power of the Spirit beat back the disease. But it came on him again till he used the remedy—which is, "Send for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." I went; and, in answer to prayer, after I had prayed twice, he said, "The presence of the Lord in me hath put the disease forth. The coldness which was upon me, and especially upon my bowels, has departed: while you prayed it was as a fire in my bones, which put forth the disease from me." And he arose (as I told you,) put on his clothes, and took some meat; and joined us, his brethren, and his friends, in giving glory to God.

Well, I say that the strength of the flesh is nothing before this pestilence; but if a man have faith in God, he can meet it, he can fight it, yea, he can overcome it; and there is nothing else but trust in God that will overcome it. One of the young men of my flock, who goes out into the highways to preach, told me that after he had preached to the people a woman came up with a child, and said, "This child, Sir, was stricken with it; and the woman next door has four children ill or dead of it; but I cried to the Lord, and the Lord heard me." I tell you, brethren, it is the truth of God that nothing is able to contend with it; there is no remedy that can contend with it; the only remedy that can contend with it is the faith of God, in the spirit of a believer in the Lord Jesus Christ; that can contend with it, and prevail against it.

"He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid of the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day." This pestilence walketh in darkness: no man can trace its course—no man can account for its going hither and thither. It proceeds as no man can reckon upon: it strikes a whole city in a day. Sometimes it makes silent progress—passes a part and returns again. No man can reckon upon its not being in his house or neighbourhood. But here is the promise of God made to you. It is made on purpose to drive men to their faith—to drive men out of all resources. He would put them to their shifts, to their wits' end, that they may be driven in upon himself, and so be saved. That is the mystery—the meaning of it. It is a disease that no physician can make any head against—that no medicine hath any power over.—It is the power of the devil in the flesh—the extreme power of Satan to torture a man—to show what he will do to man through eternity—to show what kind of torture he can inflict on the body of a man—to the end that men may

stand in awe of the torments of hell, and flee from them, when they see what torments this poor body is capable of sustaining; that you may flee to God, into the open door of salvation; for the door of salvation is open.

(Mr. Irving here read a note which he had just received, informing him that Edward Baker, the person whom he had visited in the afternoon, remained as well as when he left him, and requested thanksgiving to be put up to the Lord on his account.)

It is the wolf sent to drive men to their shepherd. For men have a shepherd: you are not without a shepherd: you have not to seek a Saviour—there is one provided for you. Understand—God has let Satan have his way with men; and Satan is now putting forth his whole might on the bodies of men, to show what he can do, that men may stand in awe of that agony and torment which through eternity they shall have to endure; to the end that you may run, and hasten in, and flee speedily, and lose no time, but enter into the physician's house—which is the church of Jesus, which is the bosom of God, the inward parts of God—that he may cast over you the curtains of his salvation, and that you may prove him to be your saving health.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." It was spoken of the Holy Ghost to this young man, through the mouth of one of the servants who speaks by the Holy Ghost, "The Lord hath chastened you, and he hath a purpose in it: his purpose is, that you may glorify his name, which is despised, not only by the world, but also by the church. Have faith in the Lord (it was said to him in the Spirit)—have faith in the Lord, and thou shalt be healed; and then glorify his name before all the people." And he said that while we prayed, and while the Lord spake to him (these were his own words.) "The presence of the Lord came on me in such power that it put the disease forth: it was a fire in my bones putting forth the chilly coldness and the pain which had laid hold on me." And, as I told you, he rose up, eat his meat, came into the other room, and gave glory to God, though he had from five in the morning been struggling in the agonies of this disease.

"For he shall give his angels charge over thee, to keep thee in all thy ways." They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him." Set your love on God, and therefore he will deliver you. "I will set him on high, because he hath known my name." Know the name of God in Jesus Christ, that he is your Saviour, and your Father, and your only Redeemer: know the name of God, and he will deliver you, and set you on high.

"He shall call upon me, and I will answer him." We called upon God, and he answered us; he gave us a great triumph over the enemy; he filled our hearts with laughter, and our mouths with praise, to see Satan so defeated at once by the power of the Prince of Light.

"I will deliver him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and show him my salvation." There is your bill of health, both for the body and for

the soul, to every one who will take it. There is your medicine—there is your physician—there is your protection against the pestilence that is now raging on every hand of us. The Lord hath raised up his servant who had faith to trust in this protection; he hath raised him up in order that I might tell it in the high places of the city—that I might proclaim it amongst the thousands that are here assembled to-night; and that you might receive the same defence for yourselves, your wives, and your children. The Lord hath not forsaken the earth; the sinner is as welcome as ever to his Saviour. The Saviour droppeth tears over the sinner still; this city is still welcome to his arms; aye, and every one of the wicked people in it. Only turn from your wickedness, and enter into your God; abide in the secret of his tent; and all shall be fulfilled that is written in this psalm. Now, then, lift up your souls, and sing with me a part of this blessed psalm.

After singing the psalm, Mr. Irving read the letter he had before alluded to, as having received it that afternoon:—

"The prayers of the church of Christ assembling at the Horse Bazaar, and at all other places wherever the same doth assemble, are most earnestly entreated on behalf of that district of the city contained between Cheapside and Thames-street; where the cholera is making havoc, fearful indeed to behold: a part that hitherto hath not been visited; but now it has made its appearance, and is become furious indeed; not a place in London to equal it; taking, in a few hours, from mortality or immortality those whom it pleases to choose—rich and poor, strong and weak, young and old. And I beseech you that you cease not to pray for it, till the Lord is pleased to stay his hand; or else the whole neighborhood will in a short time be a desolate place. Oh, do not cease to pray and wrestle for them, remembering they are your fellow-beings, ushered nearly all of them into the presence of their God wholly unprepared. One man was heard to utter with the last breath he drew, a most awful oath. I desire you also to remember my own household, abiding in the midst of the same (the greater part of which, blessed be God! are his own servants) that our confidence may be very strong in him at this time. Remember, then, this part of the metropolis in particular, before God and the church, continuing to do so, without fail, till it has abated—as will our own house; if so be the Lord may repent him of the evil determined against it. When it has at all abated, I shall let you know, in order that thanks may be returned. From one who has received great comfort from the doctrines preached in the above church."

That man (continued Mr. Irving) is a greater benefactor to the city of London than all the physicians put together—let them do their utmost. That single man hath done more to stay the cholera by this act of faith, than if he had built a cholera hospital. Such things are all good in their places, but there is a thing better than that—namely, the Chief Physician, and the hospital of the bosom of God, the sacred place of the Most High, the shadow of his wings. This request is not made to me, nor to my church only, but it is to all the churches to which you belong. It is the cry of an unknown Christian, of an unknown fellow-citizen to the church of God within the city; and you will not forget it. Require of your several churches to put up prayers for that part of the city which is

here mentioned, between Cheapside and Thames street, and other parts too (for I understand there are other parts just as bad) until it be abated.

After prayer, Mr. Irving preached from the following words:—

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."—Exodus xv. 26.

Now, brethren, this is the word of the Lord as plainly as it can be written—that if you will hearken to the voice of the Lord your God, and do that which is right in his sight—give up drunkenness, give up dissipation, give up blasphemy, give up mockery, and walk before God according to his commandments, doing that which you know to be right in the sight of the Lord—then it will come to pass, as it is here promised, that the Lord will put none of the diseases upon you which he putteth upon the Egyptians—that is, upon the people who live according to their own fleshly lusts. If you will give heed to the word of the Lord, you have the Lord's word for it that he will not put upon you those diseases which he putteth upon his enemies. And see it now fulfilled; look at this land—go through this land, and you will find disease ravaging the people, laying them low—almost every year the plague, or some other form of disease, sweeping the people off. Look into the annals of this land; wicked as it is, yet because there is a certain fear of the Lord in it, the people are wonderfully preserved; and it is not until our wickedness has become as great as the wickedness of other nations, that the Lord is sending amongst us the fearful visitation which, at this day, is deluging our city.

Now, men and brethren, I assure you upon the word of the Lord here written, that, if you will but set about to reform your ways, to put away from you that which is evil in the sight of the Lord—your drunkenness, your unbelief, your swearing, your leaving of your wives and children to betake yourselves to the public-house, to brutalize yourselves; if you will betake yourselves to what is a man's duty—namely, to know the word of God, to cry to your God, to believe in the Lord Jesus Christ your Saviour, and call on his name, and pray unto your God, and say that you have the Lord's word for it here written, that he will take care that upon you shall come none of those diseases that he putteth upon the people who live in lust, who live in the lusts of the flesh, who just eat, and drink, and indulge themselves; if you do this, it shall be well with you.

What is this disease? It is God showing to a fleshly people what comes of fleshliness. This people hath ceased to be a believing people; faith is gone forth of the land: there is almost no faith amongst us. We are become a people living to the flesh—living either upon what the eye can behold, or upon what the mouth can devour; and so brutalizing ourselves from the dignity of a creature of God, into the lowliness and wretchedness of beasts that die. So God has brought up this disease amongst us to show what the flesh is at the best, being fed to the full. For, formerly, men would take up the word against God, and say, "It is no judgment from God; it is only on the poor, because they are not sufficiently nourished." But now,

see it strikes rich and poor, men of high degree and of low degree; and it rangeth even from the palace to the lowest cabin of the meanest man. It is the judgment of the Lord—it is from the Lord. It struck at first only the wickedest people who were living in the lowest dissipation, because the Lord would give a warning, and show that wickedness was the cause of it. We would not take the warning—we made a mockery of it, a jest of it; and you see now how it is amongst us, sweeping through the city in all parts. Here are present, perhaps, two thousand healthy men and women, who belong to families. You have it in your power, by laying hold of this promise of God, to defend yourselves and your house against the pestilence, by obeying the commandment of the Lord—which is given in the words of the text.

Now, I will read you another passage, in the twenty-third chapter of the same book of Exodus. The Lord is giving directions to his people before they went into the promised land. "Thou shalt not bow down to their gods, nor serve them, nor do after their works." What is the god of the city of London? The belly of a man: that is the chief god, from the Lord Mayor and Aldermen downward. To eat and to drink is more the concern of all the people than their souls. Men talk far more about their bellies than their souls, they think more about what they shall eat on the Lord's day—what they shall have for their dinner—than upon the nourishment of the soul. Now, whatever a man preferreth to his God, that is his idol—such as feasts and festivals; let them call them by what name they like; let them say it is for this good cause, or for that good cause. It is a base scandal to the city of London. If they have a charity to support, they must have a feast before it—that is, they must first worship their god, the belly; then, when they have shown him some homage, they come forth with their charities; after having worshipped the belly-god they will make an offering to the poor. Is it any cause for the welfare of the people—reform, and so forth? Then they have a festival, and make brave speeches, in which is heard no reverence of God, nor acknowledgment of the Lord Jesus Christ. And thus it proceedeth: their belly hath been their god, and in their belly they are stricken. The Lord hath shown them what is the fruit of the worship of that God. They have long been worshipping him, and now is their reward.

Hear, then, what the Lord saith: "Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the Lord your God"—and what then? Hear you—"And he shall bless thy bread and thy water." There is the meat which God propoundeth for a man; and I tell you, that if a man were to content himself with this, and rejoice in the Lord, it would be better a deal for him than if he were feasting with the fattest, and regaling himself with all that the table of the city can afford. But God does not stint his people; he will "fill them with the finest of the wheat, and will give them the pure juice of the grape to drink." God is no niggard, only he would have his people to be content if they have bread and water; and he will bless the bread and the water of the poor man who will seek for a blessing upon it; and the poor man, upon his bread and water, shall stand up mightier to do any work, either of the body or of the mind, than he who is fed of the fattest to the fullest.

God makes a dinner of herbs with content, better than a stalled ox with division and strife.

Hear you: "I will bless thy bread and thy water, and I will take sickness away from the midst of thee." This is the work of my God. Woe be to the man that saith it is not a true word! It is the word of the God of heaven, whose word sustaineth the glorious canopy above us, and the pillars of the earth beneath our feet; and woe be to the man that saith this is not a true word! And what is it? Hear it again—"I will bless thy bread and thy water; and I will take away sickness from the midst of you. There shall nothing cast their young, nor be barren in thy land."

"The number of thy days will I fulfil." That is to say, you shall not die prematurely, but you shall fill up the number of your days, and go to your graves in a good old age. Now, can any thing be plainer? For what will the Lord do this? Just simply for this—that you will not worship other gods—that you will not bow down before other gods. And I tell you the chief god of this city is the belly of a man; and next to that is the eye of a man; and there be some amongst us now who worship the diabolical spirit of a man. Cry, "Havoc!" and you shall get a multitude in this city to follow you, Cry, "Revolution!"—cry, "Civil war!" and you will soon get followers. We have got another god of a fiercer mould amongst us now. These two—the belly of a man, and the desire of change and revolution—the belly of a man, and the blood-shedding of the noble and of the rich—are the two chief gods which are worshipped now amongst the body of the people—the belly and blood. But you must not bow down before these gods: you must worship the Lord God, worship Jehovah, worship Jesus your God. Call him your God—him that had not where to lay his head—him who had little to eat and little to drink. The man, Christ Jesus, is God exalted over all—your brother, your Saviour. Call upon his name, and be content with your bread and with your water; God will bless it to you better than he would a dainty feast without his blessing. He will make your arms strong, and your body mighty for labour. Your mind shall be clear, and your devotion shall be steady unto God; and you shall not be tempted by the wickedness of the wicked. He will bless your bread and your water; he will take away sickness from the midst of you; and there shall nothing cast their young, nor be barren, in your land; and the number of your days he will fulfil.

Now, let me read in your hearing, furthermore, what be the curses which the Lord bringeth upon a land that riseth up against him.—Hear, and stand in awe, for it is the word of God. First hear the blessings: "It shall come to pass, if thou shalt diligently hearken unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth," &c. &c.: Deut. xxviii. 1—14. Tell me if this hath not been true of Britain. These are the blessings, and Britain hath reaped them all.

Hear now the curses—which are coming on Britain, on London, in consequence of their departure from God and the Lord Jesus Christ:—"But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe and to do all his commandments, and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee," &c. &c.: Deut. xxviii. 15.

Now, I say to you, that this land—which was

lifted up to heaven, which was mighty against its enemies, which lent to all nations, and borrowed of none, because it feared the Lord in the days of our fathers, and kept his statutes—this same land, because it hath departed from God, and is departing more and more, is beginning to be cursed. The poor man laboreth double time, and he getteth but half as much for his labour. The merchant sendeth from the shores of the land twice as much ware, and gets but half as much back as did his fathers. The farmer soweth, and he reapeth; but, lo! he hath hardly enough to support his family and to pay his rent. The government try all arts and all ingenuities; they can hardly get enough to pay their debt. Every thing in the land is visited of the Lord with barrenness. The people are laborious, are industrious; but yet there is no return. The merchants are zealous, they push their trade to the uttermost; but yet there is no profit. It is so from one end of the community to the other; one class is hardly better off than the other. The reason of it is, that the curse of God is resting upon a wicked people; the curse of God is resting upon a godless people, a thankless people, whom the Lord made mighty above all nations, and who trod them under foot. We have gone and learned the customs of other nations. We have got politics from France, and we are crying for revolution, forgetting the customs of our fathers. We have got morals from the continent of Europe, and have kept all our own vices—our drunkenness, and increased it many fold—our belly worship, and increased it many fold; the whole fabric of society, the whole body of society, is in disease and misery, and no man knoweth which way to turn in order to better himself. That is the curse of God on the people of the land.

And so is this pestilence: it is God's curse upon a godless people, and it never will be removed; the land will never be prosperous until the people return to God, amend their ways, and walk in the footsteps of their fathers. Yea, I assure you—and you know it well enough; you know the thing is true—it is not a new thing that a godless people should be blasted, that an ungodly people should be cursed. Is God to hold up the hands of his enemies? No, verily; God is holy; therefore, turn to the Lord—give up your evil ways; cleave to the Lord Jesus—he will save you—he is your fortress—he is your God. The Lord himself will then receive you; you shall be blessed, and you shall be a blessing.

These things I have ministered for the sake of this poor city, now suffering under the misery of this pestilence. I show you the cause of it, and I show you the deliverance of it. Again, I beseech you to know that your God is a loving God—that your Saviour is an all-sufficient Saviour. Dearly beloved brethren, give ear, I beseech you. Your God is a loving God—your Saviour is an all-sufficient Saviour. All that God requireth of you is to believe on his holy name, and to walk according to his commandments, and it shall be well with you. Go to him now, fathers, mothers, children. *This night* seek your God, and ask him to be the defence of your city, and of your families. Read the ninety-first psalm in your families, and lift up your souls to God. May the Lord bless his word! Amen.

The sun shines on the moon and stars, and they shine upon the earth; so doth God shine in his goodness and grace upon us; that we might shine in good works towards all men, especially unto them of the household of faith.

OBITUARY.

For the Methodist Protestant.

Mrs. DEBORAH WARFIELD,

Was born July 24, 1787, near Freedom, Baltimore County, Maryland. Her parents Orlando and Mary Dorsey, were respectable members of the Methodist Episcopal Church—of course she was early taught the principles of our holy religion. In family prayer she often felt the strivings of the Holy Spirit. In the year 1802, her mind was more powerfully wrought upon through the instrumentality of the Rev. John Pitts, who at that time was confined at her father's house by affliction. The instructions she received from this eminent servant of God, never wore off, and in the year 1809 the Lord gave her beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness—she at once forsook her gay companions and attached herself to the Methodist Episcopal Church, and continued an acceptable member thereof until the day of her death. On the 2d of December, 1824, she was united in marriage to Nicholas D. Warfield, with whom she lived affectionately until the Lord called her to her reward in heaven. Soon after her marriage she was taken with symptoms of paralytic, from that time until she died she never enjoyed good health, sometimes her sufferings were great, but she bore them with great patience and resignation, she believed that her afflictions would work out for her an eternal weight of glory. She was often heard to say, that her confidence was strong in the Lord, and that the Lord was precious to her soul. After much suffering, on the 12th of July, 1832, her spirit took its flight to glory. The complaint of which she died was an affection of the liver and lungs.

Sister Warfield was an affectionate wife, an indulgent mother; and a sincere friend—she approved of the principles of the Methodist Protestant Church, but for the want of a convenient place to meet in class with us she remained in the old church. But she has gone where the wicked cease from troubling, and the weary are at rest, yes, her

Saintly soul has flown

Where tears are wiped from every eye and sorrow is unknown. WM. COLLIER.

For the Methodist Protestant.

Mr. Editor,—The following extract will inform you of the death of one of our best members:—

"Died on Saturday, the 8th of Sept. 1832, Mrs. MARY DORGAN, consort of the Rev. John Dorgan, in the 72d year of her age. She was a member of the Methodist Episcopal Church 50 years of her life. In 1829 she joined the Methodist Protestant Church. Her last illness was short, and attended with much stupor, disqualifying her for much converse on the subject of death. She told her husband, however, that her "work was done," and that "she had nothing to do but die." Doubtless she now enjoys the fellowship of the Saints and Angels, and participates in the joy of her Lord. "Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

May God sanctify these bereavements to the good of his people. The church receiveth many wounds—the Lord heal them!

Yours, &c.

Easton, Sept. 19, 1832.



POETRY.

From Blackwood's Magazine for August.

DEVOTIONAL MELODIES.

By Della.

RETURN—ONCE MORE RETURN.

Return—once more return,
Oh Wanderer, to thy God,
A voice yet on thee calls,
A finger points the road:—
Why wilt thou, sinful, still
The proffer'd boon disdain,
Did Jesus come to save,
Yet bleed—yet die in vain?

Return—trust not to youth,
To strength, health, wealth, renown;
Thine eyelids may be shut,
Ere e'en this day goes down;
Where'er thy steps are bent,
Death hovers by thy side,
Thou know'st not what an hour
May to thy fate betide!

Behold the mighty sun,—
He metes out day by day;
Each new moon's circlet saith,
"A moon hath passed away:"
Preach not unto thy heart,
The seasons, as they roll,—
"Nearer and nearer draws
To judgment-seat thy soul!"

"Return!"—the promise saith,
"Hark! wayward wanderer, ho!
Thy sins, as scarlet red,
Shall white be made as snow!
Trust in the Saviour, trust,—
Against Sin's torrent strive;
Thy faith shall make thee whole;
The soul that hears shall live!"

"Before the Lord cast down
The burthen of thy sin,
The old man and his deeds,
And a new life begin;
So, walking in the light
By Revelation given,
Through darkness and through death,
Thy path shall lead to Heaven!"

From the Baptist Repository.

A MISSIONARY HYMN.

Everlasting praise to Jesus,
Men and angels, sound his fame;
He has suffer'd to release us
From eternal pain and shame,
Hallelujah,
Endless praises to his name.

Tell the news through every nation,
To the earth's remotest bound:
Let the tidings of salvation
By Immanuel, freely sound;
Full redemption,
In his sacrifice is found.

Waft, ye winds, the wond'rous story,
Spread the joy with every breath;
The immortal Prince of glory,
Bought our ransom with his death;
He delivers
All that look to him by faith.

Every land shall soon be blessed,
With the knowledge of the Lord;
Christ by all shall be confessed,
Trusted, follow'd, and ador'd;
Hallelujah;
Saviour, shed thy light abroad.

S. D.

INTELLIGENCE.

PROROGATION OF PARLIAMENT.

The King this day, (16th Aug.) proceeded in state to the House of Lords, and prorogued Parliament in person.

His Majesty, attended by the great officers of State, and the customary retinue, arrived at the House precisely at 2 o'clock.

There were fewer persons collected in the streets than we ever before remember on any similar occasion. In fact the numbers fell far short of those usually assembled to witness the Lord Mayor's show. His Majesty appeared in good health. He was, however, received by his loyal subjects in profound silence. Not a cheer was given, neither did there appear any disposition to offer a mark of disapprobation. His Majesty having taken his seat on the Throne, the Usher of the Black Rod summoned the House of Commons to their Lordships Bar. In a few minutes the Speaker, attended by several members, entered the House of Lords, when his Majesty, in an audible tone, delivered the following most gracious Speech:—

THE KING'S SPEECH.

"My Lords and Gentlemen,

"The state of the public business now enabling me to release you from further attendance on Parliament, I cannot take leave of you without expressing the satisfaction with which I have observed your diligence and zeal in the discharge of your duties during a Session of extraordinary labor and duration.

"The matters which you have had under your consideration have been of the first importance; and the laws in particular which have been passed for reforming the representation of the people have occupied as was unavoidable, the greatest portion of your time and attention.

"In recommending this to your consideration, it was my object, by removing the causes of just complaint, to restore general confidence in the Legislature, and to give additional security to the settled institutions of the State. The object will, I trust, be found to have been accomplished.

"I have still to lament the continuance of disturbances in Ireland, notwithstanding the vigilance and energy displayed by my government there in the measures which it has taken to repress them. The laws which have been passed, in conformity with my recommendation at the beginning of the Session with respect to the collection of Tithes are well calculated to lay the foundation of a new system, to the completion of which the attention of Parliament, when it again assembles, will of course be directed.

"To this necessary work my best assistance will be given, by enforcing the execution of the laws, and by promoting the prosperity of a country, blessed by Divine Providence, with so many natural advantages. As conducive to this object, I must express the satisfaction which I have felt for the measures adopted for extending generally to my people in that Kingdom the benefits of education.

"I continue to receive the most friendly assurances from all Foreign Powers; and, although I am not enabled to announce to you the final arrangement of the questions which have been so long pending between Holland and Belgium, and though unhappily the contest in Portugal between the Princes of the house of Braganza still continues, I look with confidence through the intimate union which subsists between me and my Allies to the preservation of general peace.

Gentlemen of the House of Commons,

"I thank you for the supplies which you have granted to me, and it is a great satisfaction to me to find, notwithstanding large deductions from the revenue occasioned by the repeal of some taxes which pressed most heavily on my people, that you have been enabled, by the exercise of a well considered economy in all the departments of the State, to provide for the service of the year, without any addition to the public burthens.

"My Lords and Gentlemen,

"I recommend to you during the recess the most careful attention to the preservation of the public peace, and to the maintenance of the authority of the law in your respective counties. I trust that the advantages enjoyed by all my subjects, under our free Constitution will be duly appreciated and cherished, that relief from any real causes of complaint will be sought only through legitimate channels; that all irre-

gular and illegal proceedings will be discountenanced and resisted; and that the establishment of internal tranquillity and order will prove that the measures which I have sanctioned will not be fruitless in promoting the security of the State, and the contentment and welfare of my People."

BUSINESS DEPARTMENT.

Remittances received on account of this paper.

By Jacob M. Jennings, for J. M. Smith. By Daniel Gibbons, for William Taggart. By George Thomas, for David Green and Ephraim Barnes. By E. Williams, for Marshall Harvey.

Receipts for Books—gratefully recorded.

Jacob M. Jennings,	\$13 00
Daniel Gibbons,	8 00
B. G. Burgess,	2 38
Samuel Duty, per S. J. Harris,	35 00
Samuel J. Harris,	40 00
L. D. Johnson,	35 00
Arthur Smith,	50 00

Letters Received since the 38th number.

William Kesley, Thomas H. Stockton, Wm Morgan, William C. Pool, John Harrod, (2,) Ira A. Easter, (2,) D. & J. Ames, William Harrod, Jacob M. Jennings, (2,) Critcher & Parker, Arthur Smith, L. D. Johnson, Thomas M. Bacon, Edmund Tyler, Thomas W. Jacobs, Thomas & Benjamin Hunter, R. Davidson, W. W. Hill, S. J. Harris, James Williams, John French, George Thomas, Gideon Davis, E. Williams, H. D. Murrell.

Books forwarded to the following persons, since the 38th number, viz:

Jacob M. Jennings, care of Benedict Burgess, Burgess' Store, Va. one package, William Collier, Anne Arundel county, Md., one package. B. G. Burgess, Ghodsonville, one package, care of Miles Nash, Norfolk, Va. per steamer Columbus, Jacob Squier, Carlisle, Pa. one package, per stage. Thos. & Benj. Hunter, Enfield North Carolina, one box, care of Heath & Mason, Petersburg, Va. per steamer Virginia. John French, one package, care of Miles Nash, Norfolk, Va.

We are happy to have it in our power to say, that the Cholera no longer exists in Baltimore as an epidemic. This is announced by the Consulting Physician and the Board of Health, through the papers generally. Our friends and fellow-citizens abroad can now visit us in all the confidence of safety. Our most grateful acknowledgments are due to the Most High that this scourge has been so lightly felt amongst us, when compared with other cities. At this time we do not know of a solitary case of the disease.

Several communications, received since this number was filled up, will appear in our next.

The second volume of Mosheim's and Coote's History of the Church of Christ, from the earliest times, is in press and will be published in a few days. Our thanks are hereby tendered to those who have sent in the number of their subscription lists. Those wishing a prospectus will be supplied—and such as have one, and have not reported, will please do so within a few days from this time.

The following, among other works, can be furnished in any quantity at the shortest notice:—

Methodist Protestant Church Hymn Books
Do. do. Constitutions and Disciplines
Camp-meeting Hymns, most popular kind
First volume of the Methodist Protestant.

* * Orders solicited and executed with despatch.

TERMS.

Three Dollars for the year's subscription, if not paid by the first of July.

Two Dollars and Fifty Cents will entitle the present subscribers to the paper for the year, if paid before the first day of July, next.—Fifteen Dollars remitted for new subscribers in advance, will entitle the person remitting to one copy gratis for the year.